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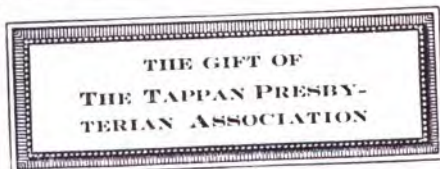
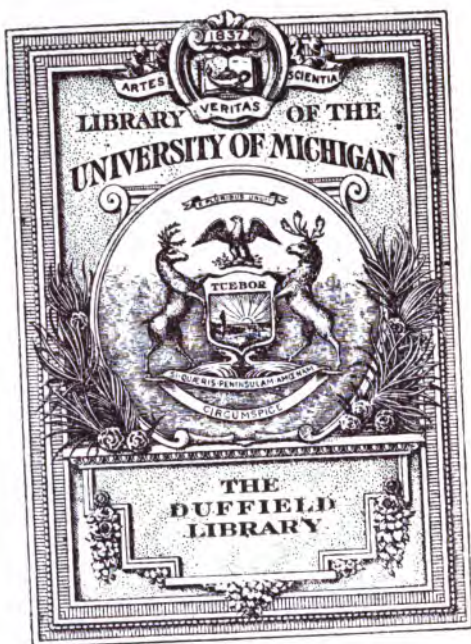
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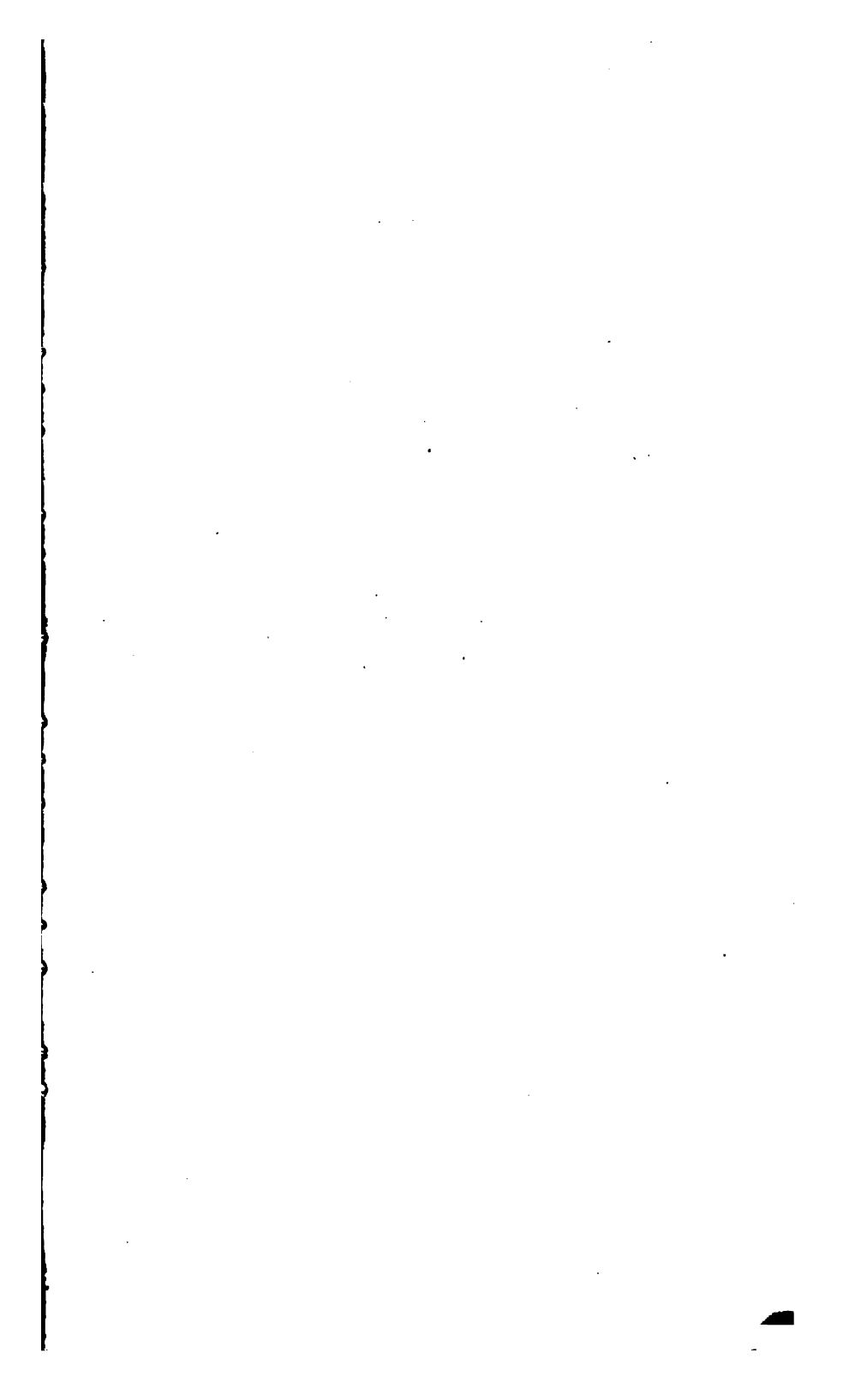
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CANONS

FOR THE GOVERNMENT OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA:

*General
convention*

BEING THE

SUBSTANCE OF VARIOUS CANONS ADOPTED IN GENERAL CONVENTIONS
OF SAID CHURCH, HELD IN THE YEARS OF OUR LORD 1789, 1792, 1795,
1799, 1801, AND 1804, AND SET FORTH, WITH ALTERATIONS AND
ADDITIONS, IN GENERAL CONVENTION, A. D. 1808;

TOGETHER WITH

THE CANONS PASSED IN GENERAL CONVENTIONS IN THE YEARS OF
OUR LORD 1811, 1814, 1817, 1820, 1821, AND 1823.

TO WHICH ARE ANNEXED

THE CONSTITUTION

OF THE SAID CHURCH,

AND THE

COURSE OF ECCLESIASTICAL STUDIES

ESTABLISHED BY THE

HOUSE OF BISHOPS,

IN

THE GENERAL CONVENTION OF 1804.

NEW-YORK:

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THE
CONSTITUTION
OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
UNITED STATES OF AMERICA.

ARTICLE I.

THERE shall be a General Convention of the Protestant Episcopal Church in the United States of America, at such time in every third year, and in such place, as shall be determined by the Convention; and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for the holding of such Convention: and special meetings may be called at other times, in the manner hereafter to be provided for; and this Church, in a majority of the States which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two States shall be sufficient to adjourn: and in all business of the Convention, freedom of debate shall be allowed.

ARTICLE II.

The Church in each State shall be entitled to a representation of both the Clergy and the Laity, which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the State; and in all questions, when required by the clerical and lay representation from any State, each order shall have one vote; and the majority of suffrages by States shall be

CONSTITUTION.

conclusive in each order, provided such majority comprehend a majority of the States represented in that order: the concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any State should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies, or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such State shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted, or may hereafter adopt this Constitution, no deputies, either lay or clerical, should attend at any General Convention, the Church in such State shall nevertheless be bound by the acts of such Convention.

ARTICLE III.

The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate house, with a right to originate and propose acts, for the concurrence of the House of Deputies, composed of Clergy and Laity: and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the Convention shall be authenticated by both houses. And in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the clerical deputies of the State to which he belongs; and a Bishop shall then preside.

ARTICLE IV.

The Bishop or Bishops in every State shall be chosen agreeably to such rules as shall be fixed by the Convention of that State: and every Bishop of this Church shall confine the exercise of his Episcopal office to his proper dio-

CONSTITUTION.

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cese or district, unless requested to ordain, or confirm, or perform any other act of the Episcopal office, by any Church destitute of a Bishop.

ARTICLE V.

A Protestant Episcopal Church in any of the United States, not now represented, may, at any time hereafter, be admitted, on acceding to this Constitution.

ARTICLE VI.

In every State, the mode of trying Clergymen shall be instituted by the Convention of the Church therein. At every trial of a Bishop, there shall be one or more of the Episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

ARTICLE VII.

No person shall be admitted to holy orders, until he shall have been examined by the Bishop, and by two Presbyters, and shall have exhibited such testimonials and other requisites as the Canons, in that case provided, may direct. Nor shall any person be ordained, until he shall have subscribed the following declaration:—"I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation: and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States." No person ordained by a foreign Bishop shall be permitted to officiate as a minister of this Church, until he shall have complied with the Canon or Canons in that case provided, and have also subscribed the aforesaid declaration.

ARTICLE VIII.

A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, when established by this or a future General Convention,

shall be used in the Protestant Episcopal Church in those States which shall have adopted this Constitution. No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese or State, and adopted at the subsequent General Convention.

ARTICLE IX.

This Constitution shall be unalterable, unless in General Convention, by the Church, in a majority of the States which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several State Conventions, before they shall be finally agreed to or ratified in the ensuing General Convention.

Done in the General Convention of the Bishops, Clergy, and Laity of the Church, the 2d day of October, 1789.

Note.—When the Constitution was originally adopted in August, 1789, the first article provided that the Triennial Convention should be held on the *first Tuesday in August*. At the adjourned meeting of the Convention held in October of the same year, it was provided that the *second Tuesday in September, in every third year*, should be the time of meeting. The time was again changed to the *third Tuesday in May*, by the General Convention of 1804.—See Bioren's edition of the Journals of the General Convention, 1817, pp. 61, 75, and 216.

The first article was put into its present form at the General Convention of 1823.

The third article was so altered by the General Convention of 1808, as to give the House of Bishops a full veto upon the proceedings of the other House.—See Journals of the General Convention, pp. 248, 249.

The second sentence of the eighth article was adopted at the General Convention of 1811.—See Journals of the General Convention, p. 274.

C A N O N S
OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
UNITED STATES OF AMERICA.

C A N O N S
*Adopted in General Conventions, held in the Years 1789, 1792,
1795, 1799, 1801, and 1804, and set forth, with Alterations
and Additions, in General Convention in 1808.*

CANON I.

Of the Orders of Ministers in this Church.

[This Canon was first adopted in 1789.]

IN this Church there shall always be three orders in the ministry, viz. Bishops, Priests, and Deacons.

CANON II.

Of the Election of Bishops.

[For the original of this Canon, see the first Canon of 1795.—Journals of General Convention, p. 153.*]

No Diocese or State shall proceed to the election or appointment of a Bishop, unless there be at least six officiating Presbyters residing therein, and who, agreeably to the Canons of the Church, may be qualified to vote for a Bishop; a majority of whom at least shall concur in such election. But the Conventions of two or more Dioceses or States, having together nine or more such Presbyters, may associate and join in the election of a Bishop.

* The Journals to which references are made for all the Canons until 1814, inclusive, are in Bioren's edition, Philadelphia, 1817. After that period, the Canons will be found in the separate Journals of the Conventions respectively.

CANON III.

Certificates to be produced on the part of the Bishops elect.

[This was originally adopted as the second Canon of 1789.—Journals, p. 94. See also Canon iv. 1792.—Journals, p. 199.]

Every Bishop elect, before his consecration, shall produce to the Bishops, to whom he is presented for that holy office, from the Convention by whom he is elected a Bishop, and from the House of Clerical and Lay Deputies in General Convention, certificates, respectively, in the following words, viz.—

Testimony from the Members of the Convention in the State or Diocese from whence the Person is recommended for Consecration.

WE, whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honour of God, and the edifying of his Church, and to be an wholesome example to the flock of Christ.

The above Certificate shall be presented to the House of Clerical and Lay Deputies in General Convention.

Testimony from the House of Clerical and Lay Deputies in General Convention.

WE, whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion

without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office; but that he hath, as we believe, led his life, for three years last past, piously, soberly, and honestly.

CANON IV.

Of Standing Committees.

[The substance of this Canon was incorporated into the sixth Canon of 1789—*Journals*, p. 95—and again, on the repeal of that Canon, into the second of 1795.—*Journals*, p. 153.]

In every State or Diocese there shall be a Standing Committee, to be appointed by the Convention thereof.

CANON V.

Of the Consecration of Bishops in the Recess of the General Convention.

[See *Journals*, p. 330. This Canon was originally passed as the second of 1799—*Journals*, p. 186—and was repealed by the sixth of 1820.]

CANON VI.

Of the Age of those who are to be ordained or consecrated.

[For the origin of this Canon see the fourth of 1789.—*Journals*, p. 95. See also the third of 1795, p. 154.]

Deacons' orders shall not be conferred on any person until he shall be twenty-one years old, nor Priests' orders on any one until he shall be twenty-four years old. And no Deacon shall be ordained Priest, unless he shall have been a Deacon one year, except for reasonable causes it shall otherwise seem good unto the Bishop. No man shall be consecrated a Bishop of this Church until he shall be thirty years old.

CANON VII.

Of Candidates for Orders.

[The first Canon on this subject was the sixth of 1795—*Journals*, p. 155; additional to which was the seventh of 1804—*Journals*, p. 238. The first paragraph was repealed by the first Canon of 1823. See also the eighth Canon of 1820.]

Every person who wishes to become a candidate for orders in this Church, shall give notice of his intention to the Bishop, or to such body as the Church in the Diocese or State in which he intends to apply for orders may appoint, at least one year before his ordination.

No person shall be considered as a candidate for orders in this Church, unless he shall have produced to the Bishop of the Diocese or State to whom he intends to apply for orders, a certificate from the Standing Committee of said Diocese or State, that they believe, from personal knowledge, or from testimonials laid before them, that he hath lived piously, soberly, and honestly; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and further, that in their opinion he possesses such qualifications as may render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church.

With this enumeration of qualifications, it ought to be made known to the candidate, that the Church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of Almighty God; a love of religion, and sensibility to its holy influence; an habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

The Bishop may then admit the person as a candidate for orders.

In any State or Diocese where there is no Bishop, the Standing Committee may, on the evidence aforesaid, admit the person as a candidate; unless the person should be desirous of being considered as a candidate for orders in some State or Diocese where there is a Bishop.

A candidate for orders may, on letters dimissory from the Bishop by whom he was admitted as a candidate, be ordained by any other Bishop of this Church.

CANON VIII.

Of the Conduct required in Candidates for Orders.

The Bishop, or other ecclesiastical authority, who may have the superintendence of candidates for orders, shall take care that they do not indulge in any vain or trifling conduct, or in any amusements most liable to be abused to licentiousness, or unfavourable to that seriousness, and to those pious and studious habits, which become those who are preparing for the holy ministry.

CANON IX.

Of the Learning of those who are to be ordained.

[Previous Canons on this subject were the seventh of 1789—*Journals*, p. 96; altered in 1792—*Journals*, p. 129; the fourth of 1795—*Journals*, p. 154; the fourth of 1799—*Journals*, p. 187; and the second of 1801—*Journals*, p. 208.]

No person shall be ordained in this Church until he shall have satisfied the Bishop and the Presbyters by whom he shall be examined, that he is well acquainted with the holy Scriptures. can read the New Testament in the original Greek, and give an account of his faith in the Latin tongue; and that he hath a competent knowledge of natural and moral philosophy and Church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours. It is also declared to be desirable that every candidate for orders should be acquainted with the Hebrew language. But the Bishop, with the advice and consent of all the clerical members of the Standing Committee of his Diocese, may dispense with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of certain other qualifications in the candidate peculiarly fitting him for the Gospel ministry.

CANON X.

Of the preparatory Exercises of a Candidate for Deacon's Orders.

[The first Canon on this subject was the sixth of 1795—*Journals*, p. 155.]

There shall be assigned to every candidate for Deacon's orders four different examinations, at such times and places

as the Bishop to whom he applies for orders shall appoint. And if there be a Bishop within the State or Diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former. The examinations shall take place in the presence of the Bishop and as many Presbyters as can conveniently be convened, on the following studies prescribed by the Canons, and by the course of study established by the House of Bishops.

At the first examination—on some approved treatises on natural philosophy, moral philosophy, and rhetoric, and the Greek Testament; and he shall be required to give an account of his faith in the Latin tongue. At the second examination—on the books of Scripture; the candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the evidences of Christianity, and systematic divinity. And at the last examination—on Church history, ecclesiastical polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the Diocese or State for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the House of Bishops. At each of the forementioned examinations he shall produce and read a sermon or discourse, composed by himself on some passage of Scripture previously assigned him; which sermon or discourse shall be submitted to the criticism of the Bishop and Clergy present. And before his ordination he shall be required to perform such exercises in reading, in the presence of the Bishop and Clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the Church, and in delivering his sermons with propriety and devotion.

If the candidate should not reside convenient to the residence of the Bishop, the Bishop may appoint some of his Presbyters to conduct the above examinations; and a certificate from these Presbyters, that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the candidate. Provided that, in this case, the candidate shall, before his ordination, be examined by the Bishop and some of his Presbyters on all the above named studies.

In a Diocese where there is no Bishop, the Standing Committee shall act in his place for the purpose of carrying into effect this Canon; and in this case the candidate shall

be examined, by the Bishop to whom he applies for orders and his Presbyters, on the studies prescribed by the Canons.

A Clergyman who presents a person to the Bishop for orders as specified in the Office of Ordination, without having good grounds to believe that the requisitions of the Canons have been complied with, shall be liable to ecclesiastical censure.

CANON XI.

Of the preparatory Exercises of a Candidate for Priest's Orders.

A candidate for Priest's orders shall, before his ordination, be required to undergo an examination in presence of the Bishop, and as many Presbyters as can conveniently be convened, on those leading books in the course of study prescribed by the House of Bishops, which he may have omitted in his preparation for Deacon's orders.

CANON XII.

Of the Testimonials to be produced on the part of those who are to be ordained.

[Previous Canons on this subject were the sixth of 1789—Journals, p. 95; the fourth of 1792—Journals, p. 129; and the second of 1795—Journals, p. 153.]

No person shall be ordained Deacon or Priest in this Church, unless he exhibit to the Bishop the following testimonial from the Standing Committee of the Diocese or State over which the Bishop presides to whom he applies for holy orders, which recommendation shall be signed by the names of a majority of the Committee duly convened, and shall be in the following words:—

“We, whose names are hereunder written, testify, that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past he hath lived piously, soberly, and honestly; and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the sacred order of ——. In witness whereof we have hereunto set our hands this — day of —, in the year of our Lord —.”

But before a Standing Committee shall proceed to recommend any candidate, as aforesaid, to the Bishop, such

candidate shall produce from the Minister and Vestry of the parish where he resides, or from the Vestry alone, if the parish be vacant; or, if there be no Vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct for three years last past; and that he has not, so far as they know and believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. He shall also lay before the Standing Committee testimonials to the same effect, signed by at least one respectable Clergyman of the Protestant Episcopal Church in the United States, from his personal knowledge of the candidate for at least one year.

But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the Minister and Vestry of the parish where he resides, the said fact being ascertained by the certificate of said Minister and Vestry, the Standing Committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable Clergyman of the said Church, who has been personally acquainted with the candidate for at least one year.

Every candidate for holy orders, who may be recommended by a Standing Committee of any Church destitute of a Bishop, if he have resided for the greater part of the three years last past within the Diocese of any Bishop, shall apply to such Bishop for ordination. And such candidate shall produce the usual testimonials, as well from the Committee of the Diocese in which he has resided, as from the Committee of the Church in the State or Diocese for which he is to be ordained.

In the case of a candidate for Priest's orders, his letters of orders as Deacon shall be received by the Standing Committee as evidence of his pious, moral, and orderly conduct for three years prior to his receiving Deacon's orders; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

CANON XIII.

Of the Titles of those who are to be ordained.

[For the original of this Canon, see the fifth of 1789—Journals, p. 95.]

No person shall be ordained Priest, unless he shall produce a satisfactory certificate from some Church, parish, or congregation, that he is engaged with them, and that they will receive him as their Minister, and allow him a reasonable support; or unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the Standing Committee of the Church in the State for which he is to be ordained, shall certify to the Bishop their full belief and expectation that he will be received and settled as a Pastor by some one of the vacant Churches in that State.

Every Deacon shall be subject to the regulation of the Bishop or ecclesiastical authority of the Diocese for which he is ordained, unless he receive letters dimissory therefrom to the Bishop or ecclesiastical authority of some other Diocese; and he shall officiate in such places as the Bishop or ecclesiastical authority to which he is subject may direct.

CANON XIV.

Of Candidates coming from Places within the United States in which the Constitution of this Church has not been acceded to.

[The first Canon on this subject was the eighth of 1804—Journals, p. 238.]

It is hereby declared, that the Canons of this Church which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the Constitution of this Church has not been acceded to, as those residing in States or districts in which it has been adopted; and in such cases, every candidate shall produce to the Bishop to whom he may apply for holy orders, the requisite testimonials, subscribed by the Standing Committees of the Diocese.

CANON XV.

Of the Times of Ordination.

[This was adopted, without the last sentence, as the eighth Canon of 1789—
Journals, p. 96.]

Agreeably to the practice of the primitive Church, the stated times of ordination shall be on the Sundays following the Ember Weeks; viz. the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September and the 13th of December. Occasional ordinations may be held at such other times as the Bishop shall appoint.

CANON XVI.

Of Candidates who may be refused Orders.

[This was the ninth Canon of 1804—Journals, p. 238.]

No Bishop shall ordain any candidate until he has required of him whether he has ever, directly or indirectly, applied for orders in any other Diocese or State; and if the Bishop has reason to believe that the candidate has been refused orders in any other Diocese or State, he shall write to the Bishop of the Diocese, or, if there be no Bishop, to the Standing Committee, to know whether any just cause exists why the candidate should not be ordained. When any Bishop rejects the application of any candidate for orders, he shall immediately give notice to the Bishop of every State or Diocese, or, where there is no Bishop, to the Standing Committee.

CANON XVII.

Of those who have officiated as Ministers among other Denominations of Christians, and apply for Orders in this Church.

[The first Canon on this subject was the sixth of 1804—Journals, p. 238. See also the fourth and fifth of 1820.]

When a person who has officiated as a Minister among any other denomination of Christians shall apply for orders in this Church, the Bishop to whom application is made, being satisfied, on examination according to the Canons, that he is a man of piety and unexceptionable character,

that he holds the doctrines of the Church, and that he possesses *all* the literary and other qualifications required, and being furnished with testimonials from the Standing Committee duly convened, may ordain him as soon as is convenient. In all such cases the Standing Committee may insert in their testimonials the words, "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

CANON XVIII.

Of Clergymen ordained for foreign Parts.

No Bishop of this Church shall ordain any person to officiate in any congregation or Church destitute of a Bishop, situated without the jurisdiction of these United States, until the usual testimony from the Standing Committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the candidate has been examined on the studies prescribed by the Canons of this Church. And should any such Clergyman so ordained wish to settle in any congregation of this Church, he must obtain a special license therefor from the Bishop, and officiate as a Probationer for at least one year.

CANON XIX.

Respecting Candidates for Orders who are Lay Readers.

[For the original of this Canon see the tenth of 1804—Journals, p. 239.]

No candidate for holy orders shall take upon himself to perform the service of the Church, but by the license of the Bishop or ecclesiastical authority of the Diocese or State in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the Bishop or ecclesiastical authority may prescribe; he shall not use the Absolution nor Benediction; he shall not assume the dress nor the stations which are appropriate to Clergymen ministering in the congregation; and shall officiate from the desk only; he shall conform to the directions of the Bishop or ecclesiastical authority, as to the sermons or homilies to be read; nor shall any Lay Reader

deliver sermons of his own composition, nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a Clergyman is present in the congregation.

A nonconformity to this Canon shall be deemed in all cases a disqualification for holy orders.

CANON XX.

Of Episcopal Visitation.

[The former Canons on this subject were the third of 1789—*Journals*, p. 94; the first of 1795—*Journals*, p. 153; and the fourth of 1801—*Journals*, p. 208.]

Every Bishop in this Church shall visit the Churches within his Diocese or district, for the purpose of examining the state of his Church, inspecting the behaviour of the Clergy, and administering the apostolic rite of confirmation. And it is deemed proper that such visitations be made once in three years at least, by every Bishop, to every Church within his Diocese or district, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the Minister and Vestry of every Church or congregation to make such provision accordingly.

The Bishop of any Diocese, State, or district, may, on the invitation of the Convention, or Standing Committee of the Church in any State or Diocese where there is not a Bishop, visit and perform the Episcopal offices in that State, or part of the State, as the case may be; provision being made for defraying his expenses as aforesaid: and such State, or part of a State, shall be considered as annexed to the district or Diocese of such Bishop, until a Bishop is duly elected and consecrated for such State or Diocese, or until the invitation given by the Convention or Standing Committee be revoked.

But it is to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the Clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him.

It shall be the duty of the Bishop to keep a register of his proceedings at every visitation of his Diocese.

CANON XXI.

Of the Duty of Ministers in regard to Episcopal Visitations.

[This Canon is nearly the same as the eleventh of 1789—Journals, p. 97.]

It shall be the duty of Ministers to prepare children and others for the holy ordinance of confirmation. And on notice being received from the Bishop, of his intention to visit any Church, which notice shall be at least one month before the intended visitation, the Minister shall be ready to present, for confirmation, those who shall have been previously instructed for the same; and shall deliver to the Bishop a list of the names of those presented.

And at every visitation it shall be the duty of the Minister, and of the Church Wardens or Vestry, to give information to the Bishop of the state of the congregation, under such heads as shall have been committed to them in the notice given as aforesaid.

And further, the Ministers and Church Wardens of such congregations as cannot be conveniently visited in any year, shall bring, or send to the Bishop, at the stated meeting of the Convention of the Diocese or district, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the Convention.

CANON XXII.

Of Parochial Instruction.

The Ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the Doctrines, Constitution, and Liturgy of the Church.

CANON XXIII.

Of Episcopal Charges and Pastoral Letters.

It is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a Charge to the Clergy of his Diocese, unless prevented by reasonable cause. And it is also deemed proper, that from time to time he shall

address to the people of his Diocese, Pastoral Letters on some points of Christian doctrine, worship, or manners.

CANON XXIV.

Of a Council of Advice.

In every Diocese or State where there is a Bishop, the Standing Committee shall be a Council of Advice to the Bishop. The President of the Standing Committee shall be the person to summon them. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

CANON XXV.

Notorious Crimes and Scandals to be censured.

[This Canon is nearly the same as the twelfth of 1789—Journals, p. 97.]

If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubric, and may be further proceeded against, to the depriving them of all privileges of Church-membership, according to such rules or process as may be provided, either by the General Convention, or by the Convention in the different States or Dioceses.

CANON XXVI.

Sober Conversation required in Ministers.

[For the original of this Canon see the thirteenth Canon of 1789 and the first of 1801—Journals, pp. 97 and 207.]

No ecclesiastical persons shall, other than for their honest necessities, resort to taverns, or other places most liable to be abused to licentiousness. Further, they shall not give themselves to any base or servile labour, or to drinking or riot, or to the spending of their time idly. And if any offend in the above, or if any person having been ordained in this Church, or having been otherwise regularly ordained and admitted a Minister in this Church, shall discontinue all exercise of the ministerial office without lawful cause, or shall live in the habitual disuse of the public worship,

or of the Holy Eucharist, according to the offices of this Church; such person, on due proof of the same, or on his own confession, shall be liable to the ecclesiastical censure of admonition, or suspension, or degradation, as the nature of the case may require, and according to such rules or process as may be provided by the Conventions in the different States or Dioceses.

CANON XXVII.

Of publishing the Sentence of Degradation against a Clergyman.

[The same as the third Canon of 1792—Journals, p. 128.]

Whenever a Clergyman shall be degraded, agreeably to the Canons of any particular Church in the Union, the Bishop who pronounces sentence shall, without delay, cause the sentence of degradation to be published from every pulpit where there may be an officiating Minister, throughout the Diocese or District in which the degraded Minister resided; and also shall give information of the sentence to all Bishops of this Church, and where there is no Bishop, to the Standing Committee.

CANON XXVIII.

Of a Clergyman in any Diocese chargeable with Misdemeanor in any other.

[The same as the second Canon of 1792—Journals, p. 128.]

If a Clergyman of the Church, in any Diocese or District within this Union, shall, in any other Diocese or District, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office, the Bishop, or if there be no Bishop, the Standing Committee shall give notice thereof to the ecclesiastical authority of the Diocese or District to which such offender belongs, exhibiting, with the information given, the proof of the charges made against him.

CANON XXIX.

Concerning the Election and Institution of Ministers into Parishes or Churches.

[The former Canons on this subject were the seventeenth of 1789—*Journals*, p. 99; the third of 1799—*Journals*, p. 187; and the first of 1804—*Journals*, p. 234. See also the second of 1814.]

It is hereby required, that on the election of a Minister into any Church or parish, the Vestry shall deliver, or cause to be delivered, to the Bishop, or, where there is no Bishop, to the Standing Committee of the Diocese, notice of the same, in the following form, or to this effect:—

“ We, the Church-wardens, [*or, in case of an Associated Rector or an Assistant Minister, We, the Rector and Church-wardens*] do certify to the Right Rev. [*naming the Bishop*], or to the Rev. [*naming the President of the Standing Committee*], that [*naming the person*] has been duly chosen Rector [*or Associated Rector, or Assistant Minister, as the case may be*] of [*naming the parish, or Church, or Churches.*]”

Which certificate shall be signed with the names of those who certify.

And if the Bishop or the Standing Committee be satisfied that the person so chosen is a qualified Minister of this Church, the Bishop, or the President of the Standing Committee, shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose. And if the Minister elect be a Presbyter, the Bishop, or President of the Standing Committee, may, at the instance of the Vestry, proceed to have him instituted according to the office established by this Church. But if he be a Deacon, the act of institution shall not take place till after he shall have received Priest's orders, when the Bishop or President may have it performed.

But if the Bishop or the Standing Committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective Dioceses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

No Minister who may be hereafter elected into any parish or Church, shall be considered as a regularly admitted and settled parochial Minister in any Diocese or State, or

shall, as such, have any vote in the choice of a Bishop, until he shall have been instituted according to the office prescribed by this Church.

This Canon shall not be obligatory on the Church in those Dioceses or States with whose usages, laws, or charters it interferes. Nor shall any thing in this Canon, or in any other Canon, or in any service of the Church relative to the office of Associated Rectors, apply to the Church in those States or Dioceses where this office is not recognized by the constitution, laws, or canons thereof.*

But it is to be understood that this Church designs not to express any approbation of any laws or usages which make the station of a Minister dependent on any thing else than his own soundness in the faith, or worthy conduct. On the contrary, the Church trusts that every regulation in contrariety to this, will be in due time reconsidered; and that there will be removed all hindrances to such reasonable discipline as appears to have belonged to the Churches of the most acknowledged orthodoxy and respectability.

CANON XXX.

Respecting the Dissolution of all Pastoral Connexion between Ministers and their Congregations.

[This Canon was adopted from the second of 1804—Journals, p. 235.]

When any Minister has been regularly instituted or settled in a parish or Church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the Diocese or State; and in case of his dismissal without such concurrence, the Vestry or congregation of such parish or Church shall have no right to a representation in the Convention of the State or Diocese, until they have made such satisfaction as the Convention may require. Nor shall any Minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concur-

* As the following resolution of the General Convention of 1808 relates to Associated Rectorships, it is here inserted.

"Whereas Associated Rectorships are inconsistent with the usages of the Protestant Episcopal Church, and in many respects inconvenient, Resolved unanimously, That it be recommended to the different State Conventions of this Church not to authorize in future Associated Rectorships, and that when the existing Associated Rectorships shall expire, not to renew the same."

rence, he shall not be allowed to take a seat in any Convention of this Church, or be eligible into any Church or parish within the States which have acceded to the Constitution of this Church, until he shall have made such satisfaction as the ecclesiastical authority of the Diocese or State may require.

In the case of the regular and canonical dissolution of the connexion between a Minister and his congregation, the Bishop, or if there be no Bishop, the Standing Committee, shall direct the Secretary of the Convention to record the same. But if the dissolution of the connexion between any Minister and his congregation be not regular or canonical, the Bishop, or Standing Committee, shall lay the same before the Convention of the Diocese or State, in order that the above mentioned penalties may take effect.

This Canon shall not be obligatory upon those States or Dioceses with whose usages, laws, or charters it interferes.

☞ To this exception there applies the remark in the concluding paragraph of Canon 29.

CANON XXXI.

Concerning Ministers removing from one Diocese or State to another.

[This is substantially the same Canon as the third of 1804—Journals, p. 236.]

No Minister removing from one Diocese to another, or coming from any State or district which may not have acceded to the Constitution of this Church, shall be received as a Minister by any congregation of this Church, until he shall have presented to the Vestry thereof, a certificate from the ecclesiastical authority of the Diocese or State to which he is about to remove, that he has produced to them satisfactory testimonials that he has not been justly liable to evil report, for error in religion or viciousness of life, during the three years last past; which testimonials shall be signed by the Bishop or Bishops, or, where there is no Bishop, by the majority of the clerical members of the Standing Committee or Committees of the Diocese or Dioceses wherein he has resided; which Committee or Committees shall, in all cases, be duly convened: or, in case he comes from a State or district not in connexion with this Church, and having no Convention, by three Clergymen of this Church. Nor shall any Minister, so removing, be received by any Vestry, or acknowledged by

any Bishop or Convention, as a Minister of the Church to which he removes, until he shall have produced the aforesaid testimonials.

Every Minister shall be amenable for any offences committed by him in any Diocese, to the ecclesiastical authority of the Diocese in which he resides.

CANON XXXII.

Respecting Differences between Ministers and their Congregations.

[For the origin of this Canon see the fourth of 1804—Journals, p. 236.]

In cases of controversy between Ministers who now, or may hereafter, hold the Rectorship of Churches or parishes, and the Vestry or congregation of such Churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the Diocese, or, in case there be no Bishop, to the Convention of the State. And if it appear to the Bishop and his Presbyters, or, if there be no Bishop, to the Convention or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention, that the controversy has proceeded such lengths as to preclude all hope of its favourable termination, and that a dissolution of the connexion which exists between them is indispensably necessary to restore the peace and promote the prosperity of the Church, the Bishop and his Presbyters, or, if there be no Bishop, the Convention, or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention, shall recommend to such Ministers to relinquish their titles to their Rectorship on such conditions as may appear reasonable and proper to the Bishop and his Presbyters, or, if there be no Bishop, to the Convention, or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention. And if such Rectors or congregations refuse to comply with such recommendation, the Bishop and his Presbyters, or, if there be no Bishop, the Convention, or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention, with the aid and consent of a Bishop, may, at their discretion, proceed, according to the Canons of the Church, to

suspend the former from the exercise of any ministerial duties within the Diocese or State, and prohibit the latter from a seat in the Convention, until they retract such refusal, and submit to the terms of the recommendation : and any Minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties in any other Diocese or State. This Canon shall apply also to the cases of Associated Rectors and Assistant Ministers and their congregations.

This Canon shall not be obligatory upon the Church in those States or Dioceses with whose usages, laws, or characters, it interferes.

☞ To this exception there applies the remark in the concluding paragraph of Canon 29.

CANON XXXIII.

Of the Officiating of Ministers of this Church in the Churches, or within the Parochial Cures of other Clergymen.

[The former Canons on this subject were the sixth of 1792—Journals, p. 129; and the fifth and seventh of 1795—Journals, p. 155.]

No Clergyman belonging to this Church shall officiate, either by preaching or reading prayers, in the parish, or within the parochial cure of another Clergyman, unless he have received express permission for that purpose from the Minister of the parish or cure, or, in his absence, from the Church-wardens and Vestrymen, or Trustees of the congregation. But if any Minister of a Church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse, without good cause, his consent to any other Minister of this Church to officiate within his cure, the Church-wardens, Vestrymen, or Trustees of such congregation, shall, on proof of such neglect and refusal before the Bishop of the Diocese, or, if there be no Bishop, before the Standing Committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any State, vested with the power of hearing and deciding on complaints against Clergymen, have power to open the doors of their Churches to any regular Minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more Churches, as that there can be no local boundaries drawn between their respective cures, it is hereby ordained, that in every such case no Minister

of this Church, other than the parochial Clergy of the said Cures, shall preach within the common limits of the same, in any other place than in one of the Churches thereof, without the consent of the major number of the parochial Clergy of the said Churches.

CANON XXXIV.

Of the Use of the Book of Common Prayer.

[Substantially the same as the tenth Canon of 1789—Journals, p. 96.]

Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

CANON XXXV.

Of the Officiating of Persons not Ministers of this Church.

[Nearly the same as the fifth Canon of 1792—Journals, p. 129.]

No person shall be permitted to officiate in any congregation of this Church, without first producing the evidences of his being a Minister thereof to the Minister, or, in case of vacancy or absence, to the Church-wardens, Vestrymen, or Trustees of the congregation. And in case any person not regularly ordained shall assume the ministerial office, and perform any of the duties thereof in this Church, the Minister, or, in case of vacancy or absence, the Church-wardens, Vestrymen, or Trustees of the congregation where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient.

CANON XXXVI.

Of Clergymen ordained by foreign Bishops, and desirous of officiating or settling in this Church.

[The former Canons on this subject were the ninth of 1789—Journals, p. 96; and the fifth of 1804—Journals, p. 237.]

A Clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be per-

mitted to officiate in any parish or congregation, exhibit to the Minister, or if there be no Minister, to the Vestry thereof, a certificate, signed by the Bishop of the Diocese, or, if there be no Bishop, by a majority of the Standing Committee duly convened, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this Church; and also that he has exhibited to the Bishop or Standing Committee, satisfactory evidence of his pious and moral character, and of his theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case, before he shall be entitled to settle in any Parish or Church as the Minister thereof, the Bishop, or ecclesiastical authority of the Diocese, must obtain satisfactory evidence of his respectable standing in the Church there; and he must also have resided one year in the United States.

And if any such foreign Clergyman shall remove from one Diocese to another before one year have expired, he shall not be allowed by the ecclesiastical authority of the Diocese to which he goes, to officiate in said Diocese, till he shall have complied with the requisitions of the Canon concerning Ministers removing from one Diocese or State to another.

CANON XXXVH.

To prevent a Congregation in any Diocese or State from uniting with a Church in any other Diocese or State.

[This Canon is substantially the same as the eighth Canon of 1795—*Journals*, p. 156. See also the first Canon of 1817, and the second of 1820.]

Whereas a question may arise, whether a congregation within the Diocese of any Bishop, or within any State or Diocese in which there is not yet any Bishop settled, may unite themselves with the Church in any other Diocese or State; it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every congregation of this Church shall be considered as belonging to the body of the Church of the Diocese, or of the State within the limits of which they dwell, or within which there is seated a Church to which they belong. And no Clergyman having a Parish or Cure in more than one State or Diocese, shall have a seat in the Convention of any State or Diocese other than that in which he resides,

CANON XXXVIII.

To empower the Bishop in each Diocese or District to compose Forms of Prayer or Thanksgiving for extraordinary Occasions.

[Nearly the same as the ninth Canon of 1795—Journals, p. 156.]

The Bishop of each Diocese or District may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each Clergyman within his Diocese or District, whose duty it shall be to use such forms in his Church on such occasions. And the Clergy in those States or Dioceses in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any other State or Diocese.

CANON XXXIX.

Of the due Celebration of Sundays.

[Nearly the same as the fourteenth Canon of 1789—Journals, p. 97.]

All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

CANON XL.

Ministers to keep a Register.

[The same as the fifteenth Canon of 1789—Journals, p. 98.]

Every Minister of this Church shall keep a register of baptisms, marriages, and funerals within his cure, agreeably to such rules as may be provided by the ecclesiastical authority where his cure lies; and if none such be provided, then in such a manner as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of Church membership of those who may have been admitted into this Church by the holy ordinance of baptism.

And further, every Minister of this Church shall, within

a reasonable time after the publication of this Canon, make out and continue a list of all adult persons within his cure ; to remain for the use of his successor, to be continued by him, and by every future Minister in the same parish.

And no Minister shall place on the said list the names of any persons, except of those who, on due inquiry, he shall find to have been baptized in this Church ; or who, having been otherwise baptized, shall have been received into this Church, either by the holy rite of confirmation, or by receiving the holy communion, or by some other joint acts of the parties and of a Minister of this Church ; whereby such persons shall have attached themselves to the same.

CANON XLI.

A List to be made, and published, of the Ministers of this Church.

[The same as the sixteenth Canon of 1789—*Journals*, p. 98. See also the first of 1792—*Journals*, p. 128.]

The Secretary of the General Convention shall keep a register of all the Clergy of this Church whose names shall be delivered to him, in the following manner ; *that is to say*,—Every Bishop of this Church, or, where there is no Bishop, the Standing Committee of the Diocese or District, shall, at the time of every General Convention, deliver, or cause to be delivered, to the Secretary, a list of the names of all the Ministers of this Church in their proper Diocese or District, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning ; or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the Journals of the General Convention.

And further, it is recommended to the several Bishops of this Church, and to the several Standing Committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of Ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorized Ministers of this Church.

CANON XLII.

Of the Mode of calling Special Meetings of the General Convention.

[The same as the first Canon of 1790—*Journals*, p. 186.]

The right of calling special meetings of the General Convention shall be in the Bishops. This right shall be exercised by the presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention; provided that the summons shall be with the consent, or on the requisition of a majority of the Bishops, expressed to him in writing.

The place of holding any Special Convention shall be that fixed on by the preceding General Convention for the meeting of the next General Convention, unless circumstances, to be judged of by the Bishops, shall render a meeting at such place unsafe; in which case the Bishops shall appoint some other place.

CANON XLIII.

Prescribing the Mode of publishing authorized Editions of the Book of Common Prayer, &c.

[Nearly the same as the third Canon of 1801—*Journals*, p. 208. See also the Canon of 1821.]

The Bishop of this Church, in any State or Diocese, or, where there is no Bishop, the Standing Committee, are authorized to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the Common Prayer Book, Book of Offices, &c. by some standard book; and a certificate of their having been so compared and corrected shall be published with said books. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

The edition of the Articles of Religion set forth by the Bishop of this Church in Pennsylvania, agreeably to the order of the General Convention of 1804, shall be the standard copy. The octavo edition of the Common Prayer Book, published in New-York in 1793, by Hugh Gaine, and the quarto edition of the Book of Offices, &c. of the

same year, published in the same place, are hereby established as standard books, with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the Bishop or Standing Committee may appoint for superintending any publication.

CANON XLIV.

Concerning the Mode of transmitting Notice of all Matters submitted by the General Convention to the Consideration of the State or Diocesan Conventions.

It shall be the duty of the Secretary of the General Convention, whenever any alteration of the Constitution is proposed, or any other subject submitted to the consideration of the several State or Diocesan Conventions, to give a particular notice thereof to the ecclesiastical authority of this Church in every State or Diocese.

CANON XLV.

Providing for an accurate View of the State of the Church from Time to Time.

[This is an enlargement of the eleventh Canon of 1804—*Journals*, p. 279. A part of it was repealed by the third of 1814; and another part by the first of 1820.]

As a full and accurate view of the state of the Church, from time to time, is highly useful and necessary, it is hereby ordered, that every Minister of this Church shall present or forward, at every annual Convention, to the Bishop of the Diocese, or, where there is no Bishop, to the President of the Convention, a statement of the number of Baptisms, Marriages, and Funerals, and of the number of Communicants in his Parish or Church, and of all other matters that may throw light on the state of the same: and these parochial reports shall be read and entered on the Journals of the Convention.

At every annual State or Diocesan Convention the Bishop shall deliver an address, stating the affairs of the Diocese since the last meeting of the Convention; the names of the Churches which he has visited; the number of persons confirmed; the names of those who have been received as candidates for orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the

Clergy; and, in general, all matters tending to throw light on the affairs of the Diocese: which address shall be inserted on the Journals.

At every General Convention, the Journals of the different State Conventions since the last General Convention, together with such other papers, viz. Episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the Church in each Diocese, shall be presented to the House of Clerical and Lay Deputies. And the parochial reports inserted on those Journals, together with the Episcopal addresses, shall be read in the said House. And a particular inquiry shall be instituted into the state of the Church in each Diocese, and particularly into the attention paid to the Canons and Rules of the Church. A Committee shall then be appointed to draw up a view of the state of the Church, and to make report to the House of Clerical and Lay Deputies; which report, when agreed to by the said House, shall be sent to the House of Bishops, with a request that they will draw up, and cause to be published, a Pastoral Letter to the members of the Church.

It shall be the duty of the Secretary of the Convention of every Diocese or State, or of the person or persons with whom the Journals or other ecclesiastical papers are lodged, to forward to the House of Clerical and Lay Deputies, at every General Convention, the documents and papers specified in this Canon.

CANON XLVI.

Providing for making known the Constitution and Canons of the Church.

[This Canon was repealed by the Canon of 1811.]

In General Convention, at Baltimore, May, 1808.

By order of the House of Bishops.

WILLIAM WHITE, D. D. President.

Attested, JAMES WHITEHEAD, D. D. Secretary.

By order of the House of Clerical and Lay Deputies.

ABRAHAM BEACH, D. D. President.

Attested, JOHN HENRY HOBART, D. D. Secretary.

C A N O N

PASSED IN GENERAL CONVENTION IN 1811.

Repealing the Forty-sixth Canon of 1808.

THE forty-sixth Canon of 1808, providing for making known the Constitution and Canons of the Church, is hereby repealed.

House of Clerical and Lay Deputies.

ISAAC WILKINS, President.

ASHBEL BALDWIN, Secretary.

House of Bishops.

WILLIAM WHITE, Presiding Bishop.

PHILO SHELTON, Secretary.

C A N O N S

PASSED IN GENERAL CONVENTION IN 1814.

CANON I.

Concerning the Alms and Contributions at the Holy Communion.

WHEREAS it appears that no direction has been made as to the mode in which the alms and contributions at the administration of the Holy Communion are to be applied; it is hereby declared, that they shall be deposited with the Minister of the parish, or with such Church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall be thought fit.

CANON II.

Altering and explaining the Twenty-ninth Canon, concerning the Election and Institution of Ministers.

So much of the twenty-ninth Canon of 1808, as requires the institution of an Assistant Minister, in order to his being considered as a regularly admitted and settled parochial Minister in any Diocese or State, and his having a voice in the choice of a Bishop, in consequence of his not having been instituted,—and as excludes a Deacon from a seat and vote in any Convention where he is not excluded by the Constitution and Canons of the Church in any Diocese,—is hereby repealed. It is also declared, in explanation of the said Canon, that the provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

CANON III.

Repealing Part of the Forty-fifth Canon of 1808.

That part of the forty-fifth Canon of 1808, which requires that the parochial reports inserted on the Journals of each State or Diocesan Convention, shall be read in the House of Clerical and Lay Deputies in General Convention, is hereby repealed.

By order of the House of Bishops, May 20th, 1814.

WILLIAM WHITE, D. D. Presiding Bishop.

Attest, JACKSON KEMPER, Secretary.

*By order of the House of Clerical and Lay Deputies,
May 21st, 1814.*

JOHN CROES, D. D. President.

Attest, ASHBEEL BALDWIN, Secretary.

C A N O N S

PASSED IN GENERAL CONVENTION IN 1817.

CANON I.

*Limiting the Operation of the Second and Thirty-seventh
Canons of 1808.*

[This Canon was repealed by the second of 1820.]

CANON II.

*To govern in the Case of a Minister declaring that he will
no longer be a Minister of this Church.*

[This Canon was repealed by the seventh of 1820.]

CANON III.

*For carrying into Effect the Design of the Second Rubric
before the Communion Service.*

There being the provision in the second Rubric before the Communion Service, requiring that every Minister repelling from the Communion, shall give an account of the same to the Ordinary; it is hereby provided, that on the information to the effect stated being laid before the Ordinary, that is the Bishop, it shall not be his duty to institute an inquiry, unless there be complaint made to him in writing by the expelled party. But on receiving complaint, it shall be the duty of the Bishop to institute an inquiry, as may be directed by the Canons of the Diocese in which the event has taken place. And the notice given as above by the Minister, shall be a sufficient presentation of the party expelled, for the purpose of trial.

Done in General Convention: at New-York, in the
month of May, in the year of our Lord 1817.

By order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

Attested, BENJAMIN T. ONDERDONK, Secretary.

By order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER, President.

Attested, ASHBEL BALDWIN, Secretary.

CANONS OF 1820.

CANONS

PASSED IN GENERAL CONVENTION IN 1820.

CANON I.

Repealing a Part of the Forty-fifth Canon passed in 1808.

THAT part of the forty-fifth Canon of 1808 which requires the Episcopal addresses inserted on the Journal of each State or Diocesan Convention, to be read in the House of Clerical and Lay Deputies in General Convention, is hereby repealed.

CANON II.

Repealing the First Canon passed in 1817.

The principal object contemplated by the first Canon passed in General Convention in the year 1817, having been accomplished by the election and consecration of a Bishop for the Diocese of Ohio, the said Canon is hereby repealed.

CANON III.

Concerning Pastoral Letters.

Whereas there is reason to fear that the pastoral letters issued from time to time by the House of Bishops, and addressed to the members of the Episcopal Church, fail of their intended effect for want of sufficient publicity; it is hereby made the duty of every Clergyman having a pastoral charge, when any such letter is published, to read the same to his congregation on some occasion of public worship.

CANON IV.

In Addition to the Seventeenth Canon passed in 1808.

In the case of a Minister of some other denomination of Christians applying for holy orders in this Church, the Standing Committee may receive testimonials of his piety, good morals, and orderly conduct, from twelve members of the denomination from which he came; provided the members of the Committee have such confidence in the persons thus testifying, as to satisfy them of the correctness

of the testimony ; and also a testimonial to the same effect from at least one Clergyman of the Protestant Episcopal Church.

CANON V,

Amending the Seventeenth Canon passed in 1808.

When any person, not a citizen of the United States, who has officiated as a Minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop, to whom application is made, shall require of him (in addition to the qualifications made necessary by the seventeenth Canon of 1808,) satisfactory evidence that he has resided at least one year in the United States previous to his application.

CANON VI.

Of the Consecration of Bishops during the Recess of the General Convention.

If, during the recess of the General Convention, the Church in any State or Diocese should be desirous of the consecration of a Bishop elect, the Standing Committee of the Church in such State or Diocese may, by their President or by some person or persons specially appointed, communicate the desire to the Standing Committees of the Churches in the different States, together with copies of the necessary testimonials: and if the major number of the Standing Committees shall consent to the proposed consecration, the Standing Committee of the State or Diocese concerned shall forward the evidence of such consent, together with other testimonials, to the presiding Bishop of the House of Bishops, who shall communicate the same to all the Bishops in this Church in the United States; and if a majority of the Bishops should consent to the consecration, the presiding Bishop, with any two Bishops, may proceed to perform the same; or any three Bishops to whom he may communicate the testimonials.

The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Clerical and Lay Deputies in General Convention; and without the aforesaid requisites no consecration shall take place during the recess of the General Convention. But in case the election of a Bishop shall take place within a year before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting, The fifth Canon of 1808 is hereby repealed.

CANON VII.

To govern in the Case of a Minister declaring that he will no longer be a Minister of the Church.

If any Minister of this Church shall declare to the Bishop of the Diocese to which he belongs, or to any ecclesiastical authority for the trial of Clergymen, or, where there is no Bishop, to the Standing Committee, his renunciation of the Ministry, and his design not to officiate in future in any of the offices thereof; it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to admonish or to suspend him, or to displace him from his grade in the Ministry, and to pronounce and record, in the presence of two or three Clergymen, that the person so declaring, has been admonished, or suspended, or displaced from his grade in the Ministry in this Church. In any Diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the Standing Committee to attend for that purpose. In the case of displacing from the Ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every Diocese wherein there is no Bishop.

The second Canon of 1817 is hereby repealed.

CANON VIII.

Concerning Candidates for Orders.

In addition to the testimonials produced by a person wishing to become a candidate for holy orders, as prescribed by the seventh Canon of 1808, he must lay before the Standing Committee a satisfactory diploma, or certificate, from the instructors of some approved literary institution, or a certificate from two Presbyters appointed by the ecclesiastical authority of the Diocese to examine him, of his possessing such academical learning as may enable him to enter advantageously on a course of theology.

When a person applying to be admitted a candidate, wishes the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the Standing Committee shall not recommend him as a candidate until he has laid before

them a testimonial, signed by at least two Presbyters of the Church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence.

Done in General Convention, in the city of Philadelphia, in the year of our Lord 1820.

By order of the House of Bishops.

WILLIAM WHITE, Presiding Bishop.

Attested, WM. AUGUSTUS MUHLENBERG, Secretary.

By order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER, President.

Attested, ASHBEL BALDWIN, Secretary.

C A N O N

PASSED IN GENERAL CONVENTION IN 1821.

Providing for a new, more complete, and correct Standard of the Book of Common Prayer.

THE edition of the Book of Common Prayer to be chosen by the Committee appointed by this Convention, and authenticated by their certificate, shall, after the publication thereof, be taken and received as the standard with which all new editions are thereafter to be compared, for the purpose of correction, agreeably to the forty-third Canon of 1808; and so much of the said Canon as establishes another standard of the Book of Common Prayer, shall thereafter be and remain repealed.

Done in General Convention, in the city of Philadelphia, in the year of our Lord 1821.

By order of the House of Bishops.

WILLIAM WHITE, Presiding Bishop.

Attested, WM. AUGUSTUS MUHLENBERG, Secretary.

By order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER, President.

Attested, ASHBEL BALDWIN, Secretary.

C A N O N S

PASSED IN GENERAL CONVENTION, IN 1823.

CANON I.

Regulating the Admission of Persons as Candidates for Holy Orders, and repealing the first Paragraph of the Seventh Canon of 1808.

EVERY person who desires to become a candidate for orders in this Church, shall obtain admission from the Bishop, or such body as the Church, in the Diocese or State in which he intends to apply, may appoint, at least one year before his ordination. The first paragraph of the seventh Canon of 1808 is hereby repealed.

CANON II.

Prescribing the Mode of publishing authorized Editions of the Standard Bible of this Church.

The Bishop of this Church in any State or Diocese, or, where there is no Bishop, the Standing Committee, is authorized to appoint, from time to time, some suitable person or persons, to compare and correct all new editions of the Bible by the standard edition, agreed upon by the General Convention. And a certificate of their having been so compared and corrected, shall be published with said book.*

Done in General Convention, in the city of Philadelphia, May, 1823.

By order of the House of Bishops.

WILLIAM WHITE, Presiding Bishop.

Attested, WILLIAM H. DE LANCEY, Secretary.

By order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER, President.

Attested, JOHN C. RUDD, Secretary.

* The following Resolution was ordered to accompany this Canon:—

Resolved, by the two Houses of Convention, that it be recommended to every future Convention to appoint a joint Committee, to whom there may be communicated all errors, if any, in editions of the Bible printed under the operation of the second Canon of this Convention; such errors to be notified on the Journal of the Convention, to which they may at any time be presented by the joint Committee.

COURSE OF ECCLESIASTICAL STUDIES

*Established by the House of Bishops in the Convention of 1804,
in pursuance of a Resolution of the preceding
General Convention.*



IN attending to this subject, a considerable difficulty occurs, arising out of the difference of the circumstances of students, in regard not only to intellectual endowments and preparatory knowledge of languages and science; but to access to authors, and time to be devoted to a preparation for the ministry. For in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious knowledge; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

In consideration of the above, it will be expedient to set down such a course of study, as is accommodated to a moderate portion of time and means; and afterwards to suggest provision, as well for a more limited as for a more enlarged share of both.

Let the student be required to begin with some books in proof of the *divine authority of Christianity*; such as Grotius on the *Truth of the Christian Religion*; Jenkins on the *Reasonableness of Christianity*; Paley's *Evidences*; Leslie's *Methods with the Jews and Deists*; Stillingfleet's *Origines Sacrae*; and Butler's *Analogy*. To the above should be added some books which give a knowledge of the objections made by Deists. For this, Leland's *View* may be sufficient; except that it should be followed by answers to deistical writers since Leland, whose works and the answers to them may be supposed known to the student. It would be best, if circumstances permit, that he should read what the Deists themselves have written.

After the books in proof of revelation, let the student, previously to the reading of any system of divinity, study the *Scriptures* with the help of some approved commentators; such as Patrick and Lowth on the *Old Testament*, and Hammond, or Whitby, or Doddridge on the *New*: being aware, in regard to the last mentioned author, of the points on which he differs from our Church, although it be

with moderation and candour. During such his study of the Scriptures, let him read some work or works which give an account of the *design* of the different *books*, and the *grounds* on which their respective *authority* is asserted ; for instance, Father Simon's *Canon of Scripture*, Collier's *Sacred Interpreter*, Gray's *Key to the Old Testament*, and Percy's *Key to the New*. Let the student read the Scriptures over and over, referring to his commentators as need may require, until he can give an account of the *design* and *character* of each *book*, and explain the more *difficult passages* of it. He is supposed to know enough of *profane history*, to give an account of that also, whenever it mixes with the *sacred*. There are certain important subjects which may be profitably attended to, as matters of distinct study, during the course of the general study of Scripture. For instance ; the student having proceeded as far as the *deluge*, may read some *author* who gives a larger account than the *commentators*, of the particulars attached to that crisis : and also the principles on which are founded the different systems of *chronology* : all which will be found clearly done in the *Universal History*. In reading the book of *Leviticus*, it will be useful to attend to some connected scheme of the *sacrifices* ; such as is exhibited by Bishop Kidder in his *Introduction to the Pentateuch*, and by Mr. Joseph Mede in some of his discourses. A more full and interesting interpretation of the *prophecies* than can be expected from the commentators, will be desirable, and for this purpose let Bishop Newton's *work* be taken. Between the study of the *Old Testament* and that of the *New*, should be read Prideaux's and Shuckford's *Connections*. With the *New Testament* should be taken some book relating to the *Harmony of the Gospels*, as M'Knight's or Bishop Newcome's. Let the student, before entering on the *Gospels*, read Dr. Campbell's *Introductory Dissertations*. Towards the close of the *Gospels*, the subject of the *Resurrection* should be particularly attended to ; for which purpose let there be taken either Mr. West on the subject, or Bishop Sherlock's *Trial of the Witnesses*.

After the study of the Scriptures, let attention be given to *ecclesiastical history*, so far as to the *Council of Nice*. This period is *distinctly* taken, from a desire that the *portion of history preceding it*, as well as the *opinions* then entertained, may be learned from *original writers* ; which

may be considered as one of the best expedients for the guarding of the student against many *errors of modern times*. The writers of that interval are not numerous or bulky. Eusebius is soon read through; and so are the Apostolic Fathers. Even the other writers are not voluminous, except Origen, the greater part of whose works may be passed over. The *Apostolic Fathers* may be best read in Cotelierius's edition; but there are translations of most of them, by Archbishop Wake and the Rev. William Reeves. Cave's *Lives of the Apostles and Fathers* may be profitably read at this period.

This stage of the student's progress seems the most proper for the study of the two questions, of our *Lord's divinity*, and of *Episcopacy*. The aspect of *early works* on these subjects, best enables us to ascertain in what shape they appeared to the respective writers. And it is difficult to suppose, on the ground of what we know of human nature, that, during the first *three centuries*, either the *character of Christ* should have been conceived of as materially different from what had been the representation of it by the *first teachers* of our religion; or, that there should have been a material change of *church government*, without opposition to the innovation. For the *former* question, let the works of Bishop Bull and the Rev. Charles Leslie be taken; to which may well be added, the late controversy between Bishop Horsley and Dr. Priestley; and for the *latter*, Mr. Hooker's *Ecclesiastical Polity*, Archbishop Potter on *Church Government*, and Daubeny's *Guide to the Church*. As the Lord Chancellor King published a book on the *Discipline of the Primitive Church*, in which he has rested Episcopacy on insufficient grounds, unwarily admitted by many on his authority; let the student read his book, and the refutation of it in Mr. Slater's *Original Draft of the Primitive Church*.

After this, let the student go on with the *History of the Fourth Century*, from Mosheim. But it will be of advantage to him to turn to Fleury's *History*, for the *epitomes* there given of the writings of the eminent men who abounded in *that century* and part of the *next*. Let him then return to Mosheim, and go on with that writer to the *Reformation*. Here let him pause and study, as the main hinges of *Popery*, its pretences to *supremacy* and *infallibility*; on which there will be found satisfactory matter in Mr. Chil-

lingworth's *Religion of Protestants, a safe Way to Salvation*, and Dr. Barrow's *Treatise of the Pope's Supremacy*. Here also let there be read Father Paul's *History of the Council of Trent*. Then let the student resume Mosheim. But it will be best, if, for a more minute knowledge of the *History of the Church of England since the Reformation*, he take along with him Collier's *History*—a very able work, but in the reading of which some allowance must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the *divines of the established Church* and the *Presbyterians*, then known by the name of *Puritans*, let recourse be again had to Mr. Hooker's *work*, and to the *London Cases*. Then let Mosheim be proceeded with to the end.

After these studies, and not before, let *divinity* be read in a *systematic* method. Bishop Pearson's *Exposition of the Creed* may be considered as a small system, and, on account of the excellence of the work, is recommended; as also Bishop Burnet's *Exposition of the Thirty-nine Articles*. Then let a larger system be taken; suppose Stackhouse's *Body of Divinity*, with the addition of the following modern works: *Elements of Christian Theology*, by the present Bishop of Lincoln, and *The Scholar Armed*. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey is to be obtained from the Scriptures and judicious commentators.

It seems necessary to this course of study, to recommend the *sermons* of some of the most distinguished preachers; who have so abounded in the Church of England for some ages past, that the only matter will be, from among many of great name, to select a convenient number. And for this purpose we refer to the list at the end.

It seems not unnecessary to require attention to the *History of the Common Prayer*, the grounds on which the different services are constructed, and the meaning of the *Rubrics*. Perhaps a careful study of Dr. Wheatley on the *Common Prayer*, and of the late work of Mr. Reeves, will be sufficient.

Some books should be read on the *duties of the pastoral office*; such as St. Chrysostom on the *Priesthood*, Bishop Burnet on the *Pastoral Care*, and Bishop Wilson's *Parochialia*. It is, however, to be remembered, that one rea-

son of studying carefully the Book of Common Prayer and its Rubrics is, that by the help of these, in connexion with what belongs in Scripture to the ministerial character, sufficient information of its duties may be had.

A knowledge of the *Constitution and the Canons* should be held absolutely necessary. And it is to be hoped that they will, on this account, be soon published, detached from the Journals.

To set down what books shall be *essential*, no student to be *ordained* without being *fully prepared to answer* on them, is more difficult. The *lowest requisition* is as follows:—Paley's *Evidences*; Mosheim, with a reference to Mr. Hooker for the *Episcopacy*; Stackhouse's *Body of Divinity*; and Mr. Reeves on the *Common Prayer*; the *Constitution and Canons of the Church*; allowing in the study of the *Scriptures*, a latitude of choice among approved commentators; it being understood, that if the student cannot, on the grounds contained in some good commentary, give an account of the *different books*, and explain such passages as may be proposed to him, this is of itself a *disqualification*.

In the beginning it was intimated, that the course to be recommended would be disproportioned to the means of some, and fall short of what would be within the compass of others. For the benefit of the latter, we publish the following list of books on the different branches of ecclesiastical knowledge.

During the whole course of study, the student will endeavour, by the grace of God, to cultivate his heart by attention to *devotional* and *practical* treatises; several of which will be mentioned in the general list that follows,

LIBRARY FOR A PARISH MINISTER,

*Prefixed to "Elements of Christian Theology," published by the
Right Rev. the present Bishop of Lincoln.*

"The books mentioned are divided into four classes.

"The first, containing such as relate to the exposition of the Old and New Testaments: the second, such as serve to establish the divine authority of the Scriptures: the third, such as explain the doctrines and discipline of the Church, and the duties of its Ministers: and the fourth, miscellaneous, including Sermons and Ecclesiastical History.

CLASS THE FIRST.

Bible, with marginal references, 8vo.
Crutwell's Concordance of Parallels, 4to.
Butterworth's Concordance, 8vo.
Patrick, Lowth, and Whitby, on the Old and New Testament, 6 vols. folio.
Doddridge's Family Expositor, 6 vols. 8vo.
Pool's Synopsis, 5 vols. folio.
Calker's Sacred Interpreter, 2 vols. 8vo.
Jenning's Jewish Antiquities, 2 vols. 8vo.
Lowman's Rationale of the Hebrew Ritual, 8vo.
Gray's Key to the Old Testament, 8vo.
Home's Scripture History of the Jews, 2 vols. 8vo.
Parkhurst's Greek Lexicon, 4to.
Campbell's Translation of the Gospels, 2 vols. 4to.
Marsh's Michaelis, 3 vols. 8vo.
Bowyer's Conjectures on the New Testament, 4to.
Macknight's Harmony, 4to.
Macknight on the Epistles, 3 vols. 4to.
Lowman on the Revelation, 8vo.
Oliver's Scripture Lexicon, 8vo.
Macbean's Dictionary of the Bible, 8vo.

CLASS THE SECOND.

Stillingfleet's Origines Sacre, 2 vols. 8vo.
Clarke's Grotius, 8vo.
Clarke's Evidences of Natural and Revealed Religion, 8vo.
Lardner's Works, 11 vols. 8vo.
Paley's Evidences, 2 vols. 8vo.
Horæ Paulinæ, 8vo.

Jenkins on the Certainty and Reasonableness of Christianity, 2 vols. 8vo.
Leland on the Advantage and Necessity of Revelation, 2 vols. 8vo.
Leland's View of Deistical Writers, 2 vols. 8vo.
Butler's Analogy, 8vo.
Campbell on Miracles, 2 vols. 8vo.
Newton on the Prophecies, 2 vols. 8vo.
Kett's History the Interpreter of Prophecy, 3 vols. 12mo.
Leland on the Divine Authority of the Old and New Testament, 2 vols. 8vo.

CLASS THE THIRD.

Burnet's History of the Reformation, 3 vols. folio.
Burnet's Exposition of the Thirty-nine Articles, 8vo.
Burnet's Pastoral Care, 8vo.
Pearson on the Creed, 2 vols. 8vo.
Nicholls on the Common Prayer, 8vo.
Wheatley on the Common Prayer, 8vo.
Shepherd on the Common Prayer, 8vo.
Wilson's Parochialia, 12mo.
Wall on Infant Baptism, 2 vols. 8vo.
Secker on the Catechism, 12mo.
Secker's Charges, 8vo.
The Homilies, by Sir Adam Gordon, 8vo.
Daubeny's Guide to the Church.
Daubeny's Appendix to ditto, 2 vols.

CLASS THE FOURTH.

Cudworth's Intellectual System, 2 vols. 4to.
Hooker's Ecclesiastical Polity, 3 vols. 8vo.
Bingham's Antiquities, 2 vols. folio.
Broughton's Dictionary of all Religions, 2 vols. folio.
Shuckford's Connection, 4 vols. 8vo.

- Prideaux's Connection*, 4 vols. 8vo.
Echard's Ecclesiastical History, 2 vols. 8vo.
Mosheim's Ecclesiastical History, 6 vols. 8vo.
Burn's Ecclesiastical Law, 4 vols. 8vo.
Common Place Book to the Holy Bible, 4to.
Barrow's Works, 3 vols. folio.
- Tillotson's Works*, 3 vols. folio.
Clarke's Sermons, 8 vols. 8vo.
Sherlock's Sermons, 5 vols. 8vo.
Secker's Sermons, 9 vols. 8vo.
Scott's Christian Life, 5 vols. 8vo.
Whole Duty of Man, 12mo.
Scholar Armed, 2 vols. 8vo.
Tracts by the Society for Promoting Christian Knowledge, 12 vols. 12mo.

In addition to the preceding, may be recommended the following List of Sermons and Devotional and Practical Books.

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| Sermons by Bishop Pearce. | Rev. Wm. Jones's (of Nayland) Works. |
| — by Bishop Wilson. | Nelson's Festivals and Fasts of the Church. |
| — by Bishop Horne. | — Practice of True Devotion. |
| — by Bishop Porteus. | — Christian Sacrifice. |
| — by Dr. Jortin. | Bishop Tayler's Rule of Holy Living and Dying. |
| — by Dr. Brady. | Seougal's Life of God in the Soul of Man. |
| — by the late Right Rev. Bishop Seabury, of this Church. | Dr. Sheslock on Death. |
| — by the late Rev. Dr. Smith, of the same. | — on Judgment. |
| Bishop Gibson's Tracts. | — on a Future State. |
| Bishop Horne's Commentary on the Psalms. | — on Providence. |

By order of the House of Bishops,
 WILLIAM WHITE, Presiding Bishop.

ERRATA.

- Page 33. In the title of Canon II. 1814, after "*twenty-ninth canon*," read, "*of 1803*."
 — In the fifth and sixth lines of the same canon, dele the words, "*in consequence of his not having been instituted*."